

requirement of that Gospel has been obeyed for you? None.

We are required to be obedient from the beginning unto the practice of every virtue that the Gospel can open out. This is what is required of you and me, that we may be saved and become just like Jesus. Then you see that it is entirely a practical affair with every one of us. We may theorize as much as we please, and talk about purity and holiness; and as long as we theorize about them, we shall find that they will do us no good—never, until we reduce them to practice and adopt that kind of holiness that is acceptable to God. How can we know that one great principle of obedience, excepting we comply with the requirements of the Gospel? How can we know what is good for us, excepting we be tried in these things? The Almighty is gratified when his purposes are accomplished, and when we are preparing ourselves to be exalted and admitted into his presence, that we may be prepared by that education to be filled with that knowledge and clothed with power as himself—be filled with that infinitude of capacity that he himself enjoys, and that those principles may be so implanted in our being and sought by us during our existence upon the earth, that we shall increase our own greatness and the glory and power of our God.

“Well, but,” says one, “where does this power come from? Does it come from God?” We should answer, “Yes.” Well, then, where did He get it from? Did he inherit it? No, he did not. When we talk of the Father and of Jesus, we can say they did not inherit it. Why do we say that Jesus did not inherit this greatness and glory? Because he is recommended to us as one who came to do nothing but what he had seen his Father do (who, like Jesus, had once been imperfect), and that, like him, he

had risen to might, majesty, and power, and clothed himself with the truth and with knowledge that endowed him with power to act and to be acted upon, to design and to execute those designs. Well, then, the power of God is—what? Why, it is the Gospel; and the Apostle said that the Gospel was “the power of God unto salvation;” and it is the salvation of every individual and everything that is clothed with it.

Who is saved? Why, the individual that has power; and the individual that possesses knowledge has power. It is just as the Apostle says—he was not ashamed of that Gospel that was the power of God unto salvation, that was revealed by Him that loved righteousness and hated iniquity.

The Gospel, then, as preached unto us, is the power of God that saves. What does it do? It enlightens that which is dark; it gives us power where all is weakness before; it endows us with capacity where before there was no capacity, and where there was no strength.

This is what the Gospel does for us: it is that which saves and fills our minds with that which we need not be ashamed of; and it is the simple fact that we should carry to our home, to our firesides, to correct the evils that exist between man and man, between parents and children, husbands and wives: but it is, nevertheless, the power of God that saves. It is that which tranquilizes the power of the soul that is not wholly under the principles of truth. It is not like the empty proclamation of enthusiasm, but it is deliverance to the captives; it is freedom to the sick soul—to the soul that is in the dark, that knows not the truth, that has no hope that reaches into the vast future, and opens up prospects for the immortality and the salvation of the souls of men. This is the way that the Gospel opens to us in regard to the salvation of the